

A HISTORY OF CHRISTIAN WORK AMONG CHINESE IN JAPAN, 1904-1963

Index, preceding page 1	
Part I, Work Prior to World War II	Page 1
Tokyo-Yokohama area	1
Kobe area	6
Part II, Work after World War II	Page 7
Kobe, Osaka, Kyoto, Nagoya	7
Tokyo-Yokohama	11
Notes	12
Bibliography	Follows page 12

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INDEX

(Note: Wives are listed under husbands' names.)

- American Bible Society, 3
- Anglican work, 2,3,4,5,11
- Arthington Dorm. YMCA 1
- Best, Rev. S.T. 11
- Briggs, Rev. B.W. 5
- Byrde, Rev. L. 2
- Cheng, W.M. 6
- Chien, S.F. 1
- Chinese student mission, Tokyo 3
- Chinese Union Church, Kobe 6
- Chou, Moses 10,11
- Chung Hua Shing Kung Hui
(Episc. Chinese Ch.) 3
- Chung, C.H. 5
- Clinton, J.M. 1
- DeForest, Mrs. J.H. 4
- Dzao, Rev. Timothy 10,11
- Earthquake 4,5,
- Elwin, Rev. W.H. 2,3,4,5
- Episcopalian 2,3
- Fang, Tsun-jung (Kenneth) 9,10
- Forester, O.St. M., Rev. 4,5
- Hamilton, Rev. E.H. 7
- Hannestad, Mrs. Kristian 11,12
- Hu, C.H. 1
- Hung, Rev. Po Jung 10
- Hunter, Rev. Donald 11
- Japanese help work 4
- Kanda 1,3,
- Kennedy, Rev. Arthur 11
- Kobe, 6,7,8,9,10
- Koishikakawa, Tokyo, 3
- Kyoto 7,8,9,10
- Lee, James Y.S. 11
- Liang, Rev. T.H. 10
- Ling Liang Church 11
- Little Flock Church 11
- Lutheran, German 11
- Ma, P.Y. 3,5
- McKim, Bishop John 2,3
- McLauchlin, Rev. W. 7,9
- Methodist 1,6
- Montgomery, Miss Virginia 7
- Nagasaki 11
- Nagoya 7,9,10
- Newcomb, Miss Ethel 6
- Newspaper evangelism 10
- Osaka 4,7,8,9,10
- Overseas Missionary Fellowship 11
- Pape, Rev. William 11
- Pederson, Miss Ruth 8
- Presbyterian U.S. 7,8,9,10
- Purinton, R.E. 4
- Radio 10
- Rowland, Miss M.E. 6
- Rupert, Miss N.L. 6
- St. John, Burton 1
- Sells, Miss Margaret 7
- Sendai 4
- Shah Chih Assoc, Kobe 6
- Student Union Church, Tokyo 3
- Taiwanese 8,9,10
- Tan, Rev. James 10
- TEAM Mission 11
- Tokyo 1,2,3,4,5,6,11
- Wang, Mr. 2
- Wang, C.T. 1
- Wang, Rev. Shou Hsien 8,9,10
- Waseda 1,2,3
- Williams, Rev. J.G. 1
- Wilson, Rev. K.W. 7,9,10,12
- Yang, Mr. 10
- Yang, Rev. Chang Fen 9,10
- Yokohama 4,5,11
- You, Pastor J. 11
- Young Men's Christian Assoc.,
Tokyo, 1,2,3,5,6
- Yu, Rev. H.D. 4,5

PART I. WORK PRIOR TO WORLD WAR II

The Y.M.C.A., Tokyo-Yokohama Area

The first mention found of Christian concern for the Chinese in Japan was in connection with a great migration of Chinese students to that country at the close of the Russo-Japanese War. A certain prestige had come to Japan through that war; the material progress of Japan and the reputation of the educational system there had also begun to attract to its schools large numbers of young men from other Asiatic countries. From 2 officially commissioned students from China in Japan in 1897, 68 in 1898, 140 in 1902, and 591 in 1903, the number rose in 1904 to 2406 in December. An average monthly rise of 150 new students per month in 1904 increased to an average monthly rise of over 500 in 1905, and in November of that year there were 8620 Chinese students in Japan. (Statistics continue for a few years, showing fluctuations according to political situations: 13,000 in 1906; 15,000 in the spring of 1907 but decreasing rapidly soon after that; 7,000 in May, 1908; 5,000 in 1909; 3,500 in 1910; 3,200 in 1911.) (1)

At the end of 1905 the National Committee of the Japanese YMCA issued an invitation to the Chinese YMCA to send someone to investigate the conditions of the Chinese students resident in Tokyo. Mr. D. Willard Lyon and Mr. P.C. Chang from China came in December, for in two or three years Tokyo had become a vitally important city in connection with Chinese progress. Messrs. Lyon and Chang reported on their work and findings so emphatically that soon after that, in March 1906, Mr. Burton St. John was loaned by the Methodist Episcopal Mission in China to make a beginning at some concrete YMCA efforts among Chinese in Japan.

In April 1906 two Chinese secretaries, Messrs. C.T. Wang and Mr. C.H. Hu followed him; in September 1906 Mr. J.M. Clinton arrived to take up the General Secretary's duties. Within two months Mr. S.F. Chien, a Chinese educational work director, and the Rev. J.G. Williams, a religious work director, also arrived. In June rooms had been rented in the Japanese YMCA, and in December 1906 the extension to the main building of the Tokyo Association was completed, and became the center of the Chinese Association's work. On January 11, 1907, the work was formally opened.

On November 24, 1906, at Waseda, a branch building was rented. This was replaced in January 1910 by the Arthington Dormitory, a permanent building. The annex of the Central YMCA in Tokyo continued to be used for Chinese work until May 15, 1912, when the Chinese left for a new location at 10, Kita Jimbocho, Kanda, the gift of the Buffalo YMCA. This building was formally opened October 12, 1912. So by the end of 1912, the Chinese YMCA had two well-equipped buildings in Tokyo, Japan, and a membership of 400, 50 of them Christian. (1)

The reasons for this sudden effort and growth of Christian work in Japan among Chinese students, both by the Y.M.C.A. and by the Anglican Church as will be described later in this history, have to do with the necessity of a situation which developed as suddenly. The Chinese students, largely unsupervised and away from home for the first time, often fell victim to the many temptations around them. The traffic in drugs and the opportunity for loose sex caused the moral downfall of many. The poverty of the average

Chinese students forced him to seek board and room at the cheapest possible rates, which threw him into contact with a low class of Japanese with unfortunate results. Government grants from China were irregular, while unfavorable exchange rates were difficult for the Chinese student. Chinese customs were different from Japanese customs, which meant that the Chinese was somewhat isolated in a Japanese community - of if he followed Japanese customs in such ways as sleeping on the floor instead of in a bed, he would be considered pro-Japanese by his fellow Chinese. Many Chinese students found themselves not wanted by their Japanese fellow students, and would associate so much with their Chinese fellow students as a result that they lacked opportunities to learn the better facets of Japanese culture and viewpoints.

China's scholars had for ages been her leaders, and the Christian leaders were much aware that in the concentration of Chinese students in Tokyo, they had a responsibility for concrete and dedicated effort, the more so because of the moral, physical, and spiritual problems just mentioned. Both YMCA and Anglican workers opened dormitories and had classes.

Both the Central and Waseda dormitories were full to overflowing soon after they were opened, with waiting lists. In the early years, English classes were very successful, and religious work was often done through English Bible classes. Members of the evening classes in English were expected also to attend daily prayers, with Scripture reading, short exposition, hymns, and prayers making up the service. On Sunday evenings evangelistic meetings were held, and personal visitation among the students was done regularly and systematically. "From November 1906 till the end of 1912, " says an article in 1913, "949 men had been members of the Association; 1104 Bible classes had been held with a total attendance of 10890; 410 religious meetings had been held with a total attendance of 15,975; 159 lectures and social gatherings had been held with a total attendance of 15,903. The number of personal visits made cannot be properly recorded. To these must be added the number of men who have received baptism in the Student Church, which is the goal of the Association activities." (1)

Early Episcopalian and Anglican Work, Tokyo-Yokohama area, and Joint Work with the Y.M.C.A.

At about the same time that the Y.M.C.A. was beginning work among the Chinese students in Tokyo, the attention of another group, the American Episcopalians, was called to the state of affairs. Bishop John McKim (Japan, 1893-1935) obtained from the Board an appropriation to rent a building as a school for the Chinese, and a Mr. Wang was sent by the Bishop of Hankow to take charge of the work. This school offered elementary subjects with the aim of preparing students to enter a regular Japanese school after a three year course, and in connection with the school there was a student hostel. The director of the school lived in the dormitory, and since there were several Christians, Bible classes and prayer meetings were held. This school, opened in February 1907, was under the general supervision of H.G. Tucker, president of St. Paul's College. In 1907 the Rev. and Mrs. W.H. Elwin and the Rev. L. Byrde of the Anglican Church Mission Society were sent to begin work among the Chinese students. (The Rev. Byrde appears to have left the work in 1908 or 1909, while the Rev. Elwin continued for many years. In 1909 this school had 62 pupils, and was the only Chinese school in the city of Tokyo.

In 1910 Mr. Elwin, the only worker at that time from the Anglican church, was giving his time to four centers of Chinese Christian activity, since he appears to have had general oversight of the YMCA work in part also. These four centers were the Chinese YMCA in Kanda, the branch YMCA in Waseda, "Bishop McKim's Chinese school" in Tsiyiki (the last two about six miles apart), and his own home and adjoining hostels for students in Koishikawa. (One of these hostels was started about 1910 for four Chinese girls next door to the Elwins in a small Japanese house - it was kept open for six years.)

On Saturday, June 28, 1913, there was a dedication ceremony of a church of the Chung Hua Shing Kung Hui, Chinese Episcopal Church, in Tokyo. The gathering for the ceremony brought several nationalities together, and the Rev. W.H. Elwin, head of the Mission, and Mr. P.H. Pan, chosen representative of the Chinese of the Church Missionary Society in Tokyo, met bishops and clergy at the entrance. There was a bi-lingual service in Chinese and English. The Rev. P.Y. Ma, representative of the Student Union Church and other Christians in Tokyo, commented that the formation of the Student Union Church had been one step forward, but a further step was to have this Chinese church built. Mr. M.U. Chen, speaking for the Chinese YMCA in offering congratulations, described the YMCA as not a church but as more like something in advance of the church. Mr. Y.G. Tan, who had taken an active part in promoting the building, explained the church was a part of the General Synod of the Anglican Communion in China Diocese (Chung Hua Shing Kung Hui). Following the dedication, many of the congregation went to the Elwins' nearby for the reception; that evening a confirmation service for 11 Chinese men and 2 girls was held; the next day 16 Chinese, 5 English, and 2 Japanese partook of Communion. The service was held in Chinese, with the communion portion itself being interpreted, and that same day a special service in Japanese was held to which Japanese friends were invited. (2)

Another group active and mentioned in 1913 was the American Bible Society. Mr. Elwin had 10-14 Bible study classes a week, one or two of them being in English. Bibles were readily purchased by the students, and one popular edition was the parallel English-Chinese version. "Since the Armistice," Mr. Elwin wrote in 1919, "the desire to learn English has increased. That the English Bible is so beautiful is one of our great assets. I have often refused to teach in English, but lately I have come to use it more in Bible study when desired."

By 1922 the CMS "Chinese Student Mission" at 7 Sasugaya Cho, Koishikakawa, Tokyo, the church mentioned above as dedicated in 1913, had become self-governing, with the pastor and church committee in full charge of the work. The Chinese pastor visited his parishioners constantly, and in Bible classes and through the YMCA, many were influenced spiritually and morally. 269 Chinese from all provinces of China had been baptized.

In December 1919 the Chinese YMCA membership campaign reported 654 new members added, with a total membership of 1019. One man got 92 new members, and the pastor recruited 82. In 1922 a YMCA report said, "Our building has been used beyond its capacity for its fourfold program. Educational classes have supplemented the Tokyo schools. Last year we had 305 students studying Japanese, English, Esperanto, and Mandarin. Our dormitory and lobby supply home comforts. Our social and religious activities have drawn together young Chinese students and have led them to higher ideals of life and service. 16 provinces have representation through 65 dormitory men. We have a staff of 7 experienced Chinese secretaries giving full time to serving the students in Tokyo. In addition we have 4 students in training." (3)

Besides hostels and the church and YMCA, some educational work was carried on. In 1916 the Church Mission Society took over a middle school for Chinese boys from the American Episcopal Mission - probably the school earlier known as "Bishop McKim's." In 1915 the Rev. and Hon. O.St.M. Weld Forester and Mrs. Forester, also Anglican, were working in Tokyo during the furlough of the Elwins, along with the Rev. H.D. Yu, acting pastor, who had come from Hangchow, Chekiang, about that time. (Miss D.C. Joynt was also assisting in the hostel that year.) By 1917 Rev. and Mrs. Forester were running a middle school for Chinese boys, "The Will and the Way School," in Yokohama, and in that year the government gave a grant of land for the school and hostel there. In 1918-1919 the school had about 20-35 boys and was reported as not too successful from a Christian standpoint at first. It appears that this may have been Bishop McKim's original school, moved to Yokohama, but this is not certain. Chinese merchants helped to subsidize it by nearly 100 yen a month to meet the corresponding grant of the Mission.

In Yokohama there were about 4000 Chinese of the merchant class. A small Cantonese Union Church had been started prior to the coming of the Foresters; it had developed only slowly. Mr. and Mrs. Forester worked with this group, along with a Cantonese catechist. Besides this the Foresters worked with a group of Ningpo Chinese, with the help of Mr. Elwin and Mr. Yu, baptizing a few. A Chinese business man's night school, with the students mostly office workers, was started originally by a Chinese student returned from England, and in 1920 the Foresters assumed entire charge of the school. Besides this, Mr. Forester had a class in Tokyo for Cantonese students.

During the period from 1907 to the 1930's, political affairs between Japan and China, and the usual migratory habits of the Chinese who made frequent trips back to China or resettled elsewhere kept the number fluctuating from the 15,000 students reported in 1907 (as perhaps the high mark) to such figures as 2000 in 1922. Though there was a certain amount of temperamental difference between Chinese and Japanese, as well as active antagonism at times, there was a small group of Christian Japanese and others who worked to help to promote good will between the two nationalities. In May 1921 or 1922, Viscount Shibusawa and his friends gave 2000 yen toward the purchase of the CMS men's hostel, and in 1917 another group of leading men, stirred by a Japanese woman who saw that the Japanese should be doing something for the Chinese girls, gave Mrs. Elwin 8000 yen for a girls' hostel which held 16 and was always full. In addition there were many individual kind acts and donations by the Japanese, ranging from financial grants by those well off to the act of a poor man who spent two days looking for a home for the Chinese pastor, and by putting his own seal to a preliminary agreement forced the landlord to rent to a Chinese.

Early Anglican*work in other centers

At Sendai in 1913 a Mrs. J.M. De Forest was holding a flourishing class, and at Osaka a Mr. R.E. Purinton was devoting regular time to another group of men. No further word on these was found.

The Tokyo Yokohama Earthquake and Subsequent Developments in the Area

On September 1, 1923, an event occurred which marked a turning point in the work among the Chinese in Tokyo and Yokohama. This was the disastrous earthquake and fire which destroyed great sections of both cities.

*Source of this quotation appears to indicate that these may have been Anglican, but it is possible that this is an incorrect assumption.

On May 27, 1922, the Rev. and Mrs. Elwin left on furlough. In March 1923 Mr. Forester returned from furlough, leaving his wife and family in England, and worked among students in both cities. After the earthquake he seems to have worked mainly in Tokyo until he left Japan in June, 1924, with a view of working in England. (He died in October 1944) Since there is no reference to work of the Elwins in Tokyo after 1922, it appears that for some reason they never returned to Japan. The writer found no further reference to CMS work among the Chinese in Tokyo after the earthquake. Pastor Yu was reported as priest in the 7 Sasugaya church in 1922, which is the last mention of him found.

Yokohama Chinese Church, late 1920's and 1930's

In 1929 the Yokohama Chinese church, after what appears to have been a period of unsettled conditions, at last found a permanent site. The Yokohama City Reconstruction Board allowed them to secure a small piece of land at very reasonable terms, and in 1930 they were building a combined church and social center which was to supply the needs in the Yokohama Chinese quarter. However, a sad report is given in 1931, concerning the close of the Chinese work. Because of Japanese political activity in Manchuria in the summer and fall of that year, there was increased antagonism between Japanese and Chinese. Fear caused many Chinese to leave the country. Mr. C.L. Chung, the catechist in the church, had been receiving half of his income from the Chinese public school, the rest from the CMS grant in aid. With the number of pupils in the school cut in half, there was a reduction in fees. The school was forced to dismiss half of its teachers, one of them Mr. Chung. The new hostel which had evidently just been finished lost all of its residents except 4, so it had to be closed. The remaining communicants of the church all spoke Japanese, so were asked to transfer to the Japanese church in Yokohama, and all Chinese Sunday school, social work, and evangelistic work came to a close. Mr. Chung fortunately did not have to join the unemployed, but went to take up work in Calcutta under the Metropolitan for Chinese in that city, leaving on January 11, 1932.

There was a slight temporary resurgence of work among the Chinese in the next few years, and during the period of 1934-1937 the Rev. B.W. Briggs assisted with the work, in spite of language difficulty. He was chaplain for the Mission to Seamen in Yokohama, and was asked if he would also be priest in charge of the Chinese church. His work was helped by a Chinese lay reader, who interpreted for him and assisted him, and by the fact that he had Chinese on his staff at the Seamen's Club. He had regular services in the Chinese church, and found a good number of regular members and communicants, many of them young people. The church was assisted by a special aid fund raised for the purpose by the C.M.S. (Some information, in letter B.W. Briggs, June 1963)

Y.M.C.A., Tokyo

In the 1930's the YMCA was functioning among the Chinese. Politically the years were marked by very increased tensions between Japanese and Chinese, including the Manchurian invasion and the Sino-Japanese war. In late March of 1933 the Chinese YMCA in Tokyo was raided by police, who accused 17 there of attempting to start an anti-Japanese movement in conjunction with Japanese communists under the guise of a flood relief organization, and of receiving funds for Chinese volunteer troops in Manchuria.

In 1931-1932 the number of Chinese fell to only a few hundred. By 1935 with some temporary easing of tensions, and with the depreciation in the value of Japanese yen which made it inexpensive to study in Japan, the number of Chinese there again increased to more than 4,000. By 1936 there were 8,000 to 10,000. The YMCA found itself trying to improve equipment, staff, and program to cope with the situation. A temporary building, erected following the 1923 earthquake, was destroyed by fire in 1935-1936. Mr. P.Y. Ma, for a time the General Secretary

of the Tokyo YMCA, raised in China some funds for a new plant, and the China National Government donated \$100,000 in silver toward the building fund.

Pre-War Christian Work in Kobe Area

In January 1919 police headquarters records showed 3324 Chinese living in Kobe - 2171 men, 1153 women, 1244 households. Most of them were Cantonese, and of the merchant and business classes. On January 12, 1919, a group of 18 charter members who had originally been members of the Kobe Union Church organized the Kobe Chinese Union Church, and in March called a pastor.

The Christian group of Chinese in Kobe grew out of an English Bible class of 11 which had been begun a few years before by Mr. W.M. Cheng. Mr. Cheng had entered Palmore Institute, a Methodist school, in May 1914, in an effort to find a way to control and conquer a life of dissipation. Through the help of the school and some friends he became a Christian, and in October 1915 he was baptized in Kobe Union Church. In the summer of 1916, mindful of the help he himself had received, he started an organization for the young Chinese men of Kobe which was called the Shan Chih (Noble Purpose) Association. It was similar to the YMCA and its purpose was to lead men to Christ. The membership in 1920 was 115.

In November 1916 the Shan Chih Association started an English night school with 65 students, which involved a four year course of study with a diploma. From the first the young men assumed financial responsibility for the work, but asked the assistance of missionaries in volunteer teaching. Some missionaries mentioned as having given help were Miss Ethel Newcomb, 1921, and Miss M. Elston Rowland, 1924, both of them young Methodists in language study. Miss N.L. Rupert, possibly a missionary also, gave some help in the early 1920's to this school. She had made some efforts to find support for the school in America before coming, but without much success, and had to work to support herself in addition to receiving a small amount from the school. The last mention found of the school in records available was in 1926, when the school was mentioned as having completed ten years of successful service.

The last step before the organization of the Chinese Union Church was the founding of a Christian Endeavor Society, Jan. 13, 1918. The group began with only four definitely decided Christians, but at the first consecration meeting on February 17, 8 active and 14 associate members had by then signed the pledge card and spoke freely about their Christian experience. By 1920 the Christian Endeavor Society enrolled 79 members, both men and women - 46 of them active, 33 associate - with an average attendance at meetings in 1919 of about 70. Church membership had been doubled, and the Sunday school was doing a good work. A junior Christian Endeavor Society had also been organized.

The Association in 1920 was housed at rented quarters at 18 Nakayamate Dori, Ni Chome, Kobe, but before long hoped to erect a building. (4)

Disturbed years, 1930's- 1940's

During the years of the late 1930's when Japan was at war with China, and the Chinese in Japan were considered enemy aliens, and during the years 1941-1945 when World War II eliminated all English and American missionary work in Japan, there was little probability that much Chinese Christian work in Japan was going on. There are no records of what happened to any of the work described in the preceding pages during these years.

PART II. WORK AFTER WORLD WAR II

Southern Presbyterian Mission Work, Kobe, Osaka, Kyoto, Nagoya areas, 1949-1963

In 1949-1950, when the closing of China to missionary work caused the relocation of many missionaries of many Boards, the Rev. Dr. Wilfred C. and Mrs. Elizabeth W. McLauchlin, and Miss Margaret Sells came to work among the Chinese in the Kobe-Osaka-Kyoto area. In addition Miss Virginia Montgomery served from all 1950 to August 1951, and again from April 1952 to March 1953, when she was married in Kobe in the month following and went into Japanese work with her husband. While Miss Margaret Sells was transferred in 1952 to Taiwan, and the Rev. and Mrs. E.H. Hamilton served from 1951-1952 when they too were transferred to Taiwan, the McLauchlins remained in the work until their post-retirement, December 1960. The Southern Presbyterian Church is now represented by the Kenneth W. Wilsons, formerly missionaries to China of the United Presbyterian U.S.A. Church, who arrived in December 1960 to take up the work.

Only one Christian is said to have been found in 1949 in the entire area. Although there was a large concentration of Chinese, evidently no Christian work had been done in recent years. A group of inquirers was gathered by the first missionaries through a program of calling in the homes, and a worship service and Sunday school were held.

The Chinese in Japan share the characteristics of the Chinese in other fringe of Asia countries - a high degree of mobility, a certain inability to submerge themselves as individuals in the society around them because of their tendency to remain Chinese in thoughts and feelings, and the pull of divided loyalties to the Nationalists on Formosa and the Communists of Mainland China. To the Japanese they remain people who must register as aliens as must other foreigners in the country - even though many have been there for years and have children who have attended only Japanese schools and who speak the country's language fluently. It was estimated in 1960 that there were from 40,000 to 50,000 Chinese distributed in the major cities from Tokyo to Nagasaki, and the Office for Overseas Chinese in the Kansas tri-city area reported 11,000 in Kobe, 8,000 in Osaka, and 1,500 in Kyoto. Nagoya had a Chinese population of over 700 who had registered as Overseas Chinese, plus about a thousand more who because of long residence and intermarriage with Japanese had not so registered. A 1962 estimate was 8000 in Kobe, 5000-6000 in Osaka, 2000 in Kyoto, 2000 in Nagoya.

Kobe. In 1951 in Kobe a new three story ferro-concrete Chinese Christian Center was built through Southern Presbyterian Program of Progress funds, and in this center a Chinese congregation met. In 1953 it was able to call a pastor from Taiwan. Work in Kobe was especially difficult because of it being a center for Chinese communist activity, with the communists having a large school in the community near the church. Although the Mission has considered the advisability of beginning a Christian school for Chinese children in the area, it has not thus far been able to take on such an undertaking financially. Since 1959, however, there has been support given for a Chinese teacher at the Japan Episcopal Church St. Michael's school given, so that the Chinese children may have educational facilities in a Christian school.

Since 1954 a kindergarten was carried on in inadequate wooden buildings. In June 1963 a new \$40,000 Christian Education Hall was completed for kindergarten and expanded Sunday school, with one half the money coming from Chinese

8

Christians and friends, \$10,000 from the Southern Presbyterian Board of World Missions, and the balance from American givers. The reinforced concrete building has classrooms and a residence for the teacher. It is located at 97 2 Chome Nakayamate Dori, Ikuta Ku, Kobe, and was dedicated on Sept. 15, 1963. Enrollment in the kindergarten doubled in the fall of 1963 and is going up; it is hoped that before another year some 75-100 children will be enrolled. The children are kept for three years of teaching, basic educational beginnings and Christianity. Ages admitted are three to six.

The Kobe work has seen more change and development. In the last two or three years, trees have been planted in the church yard, walls and sidewalks have been added, and much repair work done to the church building and equipment. A resume of the situation of the church in early 1963 gave the statistics as 62 adult members, 15 baptized infants, 32 inquirers, average Sunday attendance 75, regular Sunday school attendance average 53 children and young people. Regular meetings included Sunday school and two worship services (10:30 A.M., Mandarin; 2:30 P.M. Taiwanese); Bible class, prayer meeting, women's fellowship, youth fellowship, and weekly cottage prayer meetings. In 1963 a dynamic youth group has been holding meetings each Saturday P.M. for choir and fellowship, once a month a business meeting. This high school and college age group totals around 25 very active young people and 70 more who occasionally attend. A junior group averaging around 8 in attendance is also meeting on Saturday afternoons.

On April 6, 1963, came another new development, the opening of the Kobe Church Evening English Night School, which had 110 as a beginning enrollment. Through a sifting process many have been dropped, and there is now a regular attendance of 65. Classes are 45 minutes long, and the school period is 2 hours, three nights a week. The 4 classes include 2 of beginners, 1 of seniors (high school age), and 1 of advanced (college age). A small tuition is charged, and missionaries of many different denominational groups are teaching.

The Taiwanese Chinese who form part of the Chinese community in Japan had not had anyone to minister to them in the earlier years of the 1950's, because of the language barrier. But in early 1959 a minister from Taiwan decided to stay and preach to the Taiwan Chinese in their own tongue. As earlier mentioned, the service is held in the Kobe church in the afternoon.

Kobe Chinese Church is a completely self-supporting group, and even with a split which took place in August 1962, is the largest Chinese church in the area. The split off group organized their own meeting in September 1962, first worshipped in the Episcopal Day School auditorium until the building was demolished, and since then in the Kuo Min Tang building. Miss Ruth Pederson (formerly of Yokohama) has been ministering to them.

Kyoto, Osaka, Nagoya. In spite of the difficulties of work in Kobe, the group has grown and has spread to other nearby centers. In 1955 work was started in the Osaka Chinese area, and in 1956 a similar work in Kyoto. The Osaka work became organized as a church in 1956, built with the help of a Mission appropriation in 1957, and in 1960 called its own pastor. Here work was beset with difficulties, but it also had its bright spots. The pastor, the Rev. Wang Shou Hsin, who came to Osaka from the Kyoto church in 1960, was ordained in 1961. Though a zealous worker, Mr. Wang had a rather inactive

Church Committee and somewhat irregular support, which forced the Mission's Committee to guarantee part of his salary for a time. The church, depending upon its ability to sell the present property advantageously, may eventually move to a better location. The Chinese kindergarten in Osaka has been undergirded by the people giving 300,000 yen (1961-1962 report), and by purchasing of a used bus for use by the kindergarten.

In Kyoto a center was built in 1959. The McLauchlins' letter of April 2, 1959, said, "The Kyoto Chinese Christian Center, which has been made possible by good friends at home, is already proving wonderfully effective in our work in Kyoto. On Easter Sunday the part of the building now being used as a chapel was over-crowded, with not even standing room left. As soon as we can do it, the chapel will be greatly enlarged, and the interior of the building rearranged so as to provide Sunday school rooms and a fellowship hall, in addition to the enlarged chapel, and eventually we hope to have facilities, in connection with the Fellowship Hall, for eating together and for playing together, after Bible study together. When the hoped for changes are made, the Center will provide facilities for reaching those of all ages and of all stages of development."

The beginning of work in Nagoya was due partially to the interest of the Kobe Taiwan Chinese, as revealed in the following quotations from the Chinese Work Committee reports by Kenneth W. Wilson.

(1961-1962) The compulsion to start work among the Chinese in Nagoya "first came to my attention when, speaking to Mr. Yang Chang Fen, the pastor of the Kobe Church, Nagoya was chosen as a city of many Chinese who had no ministry among them and where an open door was already prepared through some Taiwan Christians living there. Mr. Yang took the need to praying folk of the Sunday afternoon Taiwan Chinese worship services. Soon thereafter he brought me the first freewill offering for the beginning of work in Nagoya. It was a sum of Y 100,000 given by a Kobe Taiwan Christian. Mr. Yang went to Nagoya to explore. There he found an Overseas Chinese business office which welcomed Christian work among the 700-plus registered Chinese. He found that communism had not yet made any significant inroads among the people. He searched out a meeting place for the initial meetings and decided on the YWCA as central for the Chinese population. He reported a majority as being Taiwanese. In the days following the first trip to Nagoya, Christians of Kobe and Osaka began to give love offerings for the work. The wife of one man gave two solid gold rings with precious stones, and one solid gold necklace - given to her at her wedding - as her first gift to the work."

Ever since the first Sunday in April 1961 when the Nagoya work was begun, Evangelist Tsun-jung Fang has held a service on Sundays in a rented room at the YWCA in Nagoya. (1961-1962 report) "Let us look at what happened in Nagoya. I remember the optimism which prevailed in our committee and in the Kobe church at the time of the last Mission meeting. At that time we announced we expected to open the work in Nagoya on April 16th. Letters were sent out to Nagoya Chinese whose addresses we knew; word went by personal contact and the first service was held. A group of some 12-15 from the Kobe church went to the service. Eight or ten of the Nagoya Chinese group came and a service of prayer and praise was conducted. On only two Sundays since that time has no one come. Mr. Kenneth Fang has carried on a program of visitation and regular worship, and during the year and two months since starting more than forty different Chinese have come to worship at one time or another to make an average attendance

of six. During this period the Kobe Chinese Christians have given better than 600,000 yen; with this they have paid regularly for the rental of the auditorium, rental for an apartment for Mr. Fang in the suburbs of the city, given him travel and utility expenses, and a regular salary of 30,000 per month. Chinese Christian guests have given liberally, and some gifts have come from American prayer supporters. All of this summed up means a change from three churches to four churches requiring our prayer, love, and fellowship."

Summary and other items. Besides the work in these local churches, evangelism was carried on in other ways. In 1954 a weekly radio broadcast in Chinese over a Kobe station was begun and carried on for some years. It was an effective ministry, but carried on at a high cost. About 1960 it was discontinued, and in its place a newspaper evangelism witness was started, to be carried forward by correspondence and visitation. The relatively high degree of literacy among Chinese in Japan (more than 75% literate as compared to some 17% in southeastern Shantung, according to Mr. Wilson) gave promise to this method, but due to lack of staff and limited results during the period of working the project, the idea was discontinued by 1962.

Another means of evangelism has been the special evangelistic meetings held at various times. Some of the speakers were the Rev. Moses Chou who held meetings in Kobe and Osaka in 1960, Pastor Timothy Dzao from Oct. 21-28, 1959, Chinese pastors from Formosa, Dr. John Melton, Col. Lacraw, Dr. Philip T'eng of Hong Kong, in 1961-1962, and Mr. Wilson Wang of Penang, Malaysia, and Rev. H.C. Wu of Manila in 1963.

It is hoped that a Presbytery of the Overseas Chinese Presbyterian Church in Japan can soon be formed. Regular monthly meetings of the three ordained pastors and one evangelist and the missionary for fellowship, business, and prayer are now being held. These have helped to improve understanding and coordination of the work, and brought prayer blessing.

On December 17, 1961, after some study and discussion, the first elder was ordained in the Kobe Chinese Presbyterian Church. From that time on a session composed of the pastor, one elder (with Mission's committee chairman, Mr. Wilson), has led the church. Two newly ordained elders, Mr. James Shaw and Mr. Pan, were added in January 1963. Two deacons were also elected and ordained in 1963.

A list of workers in the churches as far as the writer knows is given here:

The Rev. James Tan. Now in Boston, Mass. Mr. Tan was pastor of the Kobe church from 1953 to 1958.

The Rev. Chang-fen Yang. Pastor of the Kobe Church, from Taiwan, 1958 to the present. Mr. Yang, from Taiwan, was ordained in July 1961.

The Rev. Hung Po Jung was working in Kyoto in 1961-1962. He was ordained in Kobe in July 1961. His wife and child arrived from Taiwan in July 1963.

The Rev. Wang Shou Hsien and wife were working in Osaka church in 1963. They came to Osaka from the Kyoto Church in 1960. Mr. Wang was ordained in July 1961.

The Rev. and Mrs. T.H. Liang worked in the three fields of Kobe, Osaka, and Kyoto as general evangelist-pastor under Dr. McLaughlin, from 1953-1960.

Evangelist Tsun-jung Fang (Kenneth Fang), Nagoya, 1961 to present

A couple by the name of Yang were working in Kyoto by late 1956, early 1957.

Postwar Work, Tokyo and Yokohama Area

Yokohama. In June 1950 work among the Chinese in Yokohama was begun by Mrs. Kristian (Bertha) Hannestad, 220 Yamashita Cho, Yokohama, of the Norwegian Mission Alliance. (Mrs. Hannestad is an American, but married a Norwegian doctor in China in 1919.) She bought the house at the above address, and began holding evening meetings, English Bible classes, and Sunday school. This work has grown to include a church building with a youth center beside it, a few blocks away.

The people in the Yokohama area are mainly Cantonese (about 70%) but most meetings are now in the national language, Mandarin, though the women's meetings usually have Cantonese or interpretation. The work has included a flourishing women's work, a Sunday school with about 100 children now, 12 young people at the Wednesday evening Bible class, 45 at the English Bible class on Saturday evening, and in the past also some work in the prison. By 1962 a total of 62 had been baptized.

The youth center next door to the church is under the direction of the Rev. and Mrs. S.T. Best, who are with the Far Eastern Gospel Crusade. A reading room for newspapers, magazines, and books, and a place where table games, ping pong, and shuffleboard can be played, are some of the activities of the center.

There is also said to be an Anglican work of small dimension in Yokohama, but the writer has not been able to obtain any information on this.

Tokyo. Mr. and Mrs. Donald M. Hunter since 1950 have been working with a Chinese congregation and student center at No. 2 of 1, San chome (or 3-chome), Surugadai, Chiyoda ku, Tokyo. In Tokyo there is no such "Chinatown" as in Yokohama, but there are about 10,000 Chinese scattered in the city. With the help of Mr. and Mrs. James Y.S. Lee, of the Free China diplomatic staff, then stationed in Tokyo, a church was established - the Lees were pillars of the church until they were transferred back to Formosa in 1956.

In about 1954 the Little Flock Church in Tokyo was started. I have no information on this.

In 1957 Mr. Timothy Dzaio started a Ling Liang ("Spiritual Food") Church near the Embassies, at 35 Honmura-cho, Azabu, Minato-ku, Tokyo. For a time the Rev. Moses Chou was pastor here, but he went to Washington, D.C. in October 1962. In the spring of 1963 this group severed its relationship with Mr. Dzaio, and dropped the name Ling Liang Tang. The Overseas Missionary Fellowship (formerly China Inland Mission) is giving pastoral help through Rev. Arthur Kennedy, and the Evangelical Alliance Mission (TEAM) is cooperating through the help of the Rev. William Pape. Pastor J. You has also served.

The three above-named churches all use the Mandarin language and English in their services. Besides this, I believe there is a Taiwanese group in Tokyo.

Nagasaki

Some German Lutheran sisters are said to have a new work among Chinese here, but no details have become available.

Conclusion and notes

In concluding this study, appreciation is expressed for the extensive correspondence sent by such individuals as the Rev. Wilson and Mrs. Hannestad. Several others named in the text have also supplied information through a letter or two.

Numbered notes in the text are from the following sources:

1. Article, R.K. Veryard, The Chinese Young Men's Christian Association, Tokyo, Japan, The Japan Evangelist, April 1913.
2. Article by M.I. Lombe, St. Paul Guild Magazine, October 1913.
3. Material in this section a combination from W.H. Elwin article, Church Missionary Review, 1922, Work among Chinese Students in Tokyo and Elsewhere and R.H. Stanley article, Japan Evangelist, Nov. 1921, The Present Condition of Chinese Students in Japan.
4. From article by Miss N.L. Rupert, Christian Work among the Chinese in Kobe, from the Christian Movement in the Japanese Empire, 1920.

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1961 soon after end of 1960.

